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ABSTRACT

This paper attempts to contribute an original approach to the study of the "anti-family movement." A more objective approach to this issue is necessary due to the preponderance of value judgements put forth by both the mass media and social scientists. The paper presents discussions on family functions, divorce, sex, and communes. The author then introduces the concept of the Borromean Family, and constructs two Borromean Family Indexes, which have been found to be both valid and reliable. The empirical data collected by means of these new instruments have led to 10 preliminary conclusions and suggestions for further research. Among these conclusions are that: (1) people do not really believe that the family is obsolescent; (2) single persons appear to stress a greater balance between familism and individualism; and (3) the Borromean theory may promote our understanding of both traditional and counterculture families. (Author/BW)

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THE BORROMEAN FAMILY

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I. Introduction

In his kinetic-potential theory of human needs (Bardis, 1973; 1974b), the author attempted to demonstrate an analogy between the well-known Bernoulli's principle and the changing needs of Homo sapiens. In other words, it was stated that, "as science and technology advance and the resulting affluence generates higher levels of satisfaction for man's physiological drives, our emphasis on sociopsychological needs becomes greater and greater" (Bardis, 1973:37). If we represent a person's physiological needs by PN, his sociopsychological needs by SPN, and the sum total of his needs by a fairly constant C, then, as in the case of Bernoulli's principle, we obtain the following approximate formula:

$$PN + SPN = C$$

Thus, for the value of C to be retained, when the term PN is reduced, the second term must increase, and vice versa. Once more, this association is only approximately represented by the above formula.

Nevertheless, similar analyses help us explore some of the relationships between fluctuating human needs and changing social institutions, including the family. In addition, we can compare general with specific attitudes and thus more objectively ascertain the nature of man's response to various institutional innovations on the basis of his needs.

In the present paper, an effort is made to contribute an original approach to the study of the so-called anti-family movement, the most radical forms of which assume that the family institution is no longer needed by modern man, and it is therefore obsolescent or dying (Burgess, 1974; Pierson and D'Antonio, 1974; Whitehurst, 1974). A more objective approach is especially necessary when both the mass media and even social scientists tend to emphasize value judgments instead of more empirical data.

II. Family Functions

Some of the most important human needs have been satisfied by the family institution, which, according to a study based on 250 societies, is a universal phenomenon (Murdoch, 1949:3). It is obvious, then, that changing human needs affect the family considerably--of course, this institution may operate as both a dependent and an independent variable. Therefore, it seems relevant to summarize the functions of the human family, which have often been classified as follows (Bardis, 1974a):

"1. Regulation of sex relations.

"2. Procreation. The production of offspring may be of secondary

importance in some societies. Among the Nayar of India, for instance, a group that practices hypergamy, the husband is not part of the family and biological paternity is not recognized. Similarly, in Melanesia, physiological fatherhood is sometimes rejected, while social definitions of paternity are dominant. In one area, for example, a newly born infant belongs to the man who plants a cycad (sago palm) outside the child's house, and to his wife. In another area, he who pays the midwife becomes the baby's father, his wife being the mother of the child. In general, biological fatherhood is not understood by all primitives.

"3. The education and socialization of children. Usually, the first institution into which human beings are born is the family.

"4. Common residence.

"5. Affection and emotional support.

"6. Companionship.

"7. Recreation.

"8. Religious activities. In some civilizations (Rome, Greece, and so forth), the father has functioned as a priest.

"9. Economic cooperation. The family may be a unit of production and consumption.

"10. Protection.

"11. The creation of a common subculture.

"12. Placement in the social class system.

"13. Social control."

III. Divorce and the "Death" of the Family

Despite these contributions, the anti-family advocates assert that the family is obsolescent, if not already obsolete, one of their main arguments being the extremely high divorce rate.

However, although the divorce rate has been rising, such increase is

not sufficiently cataclysmic to justify lugubrious and lachrymose jeremiads.

Indeed, in the United States, the divorce rate per 1,000 population was 2.0 in 1940, 2.2 in 1960, and 4.0 in 1972. In 1971, there were 2,196,000 marriages, or 10.6 per 1,000 population, and 768,000 divorces, or 3.7 per 1,000 population (United States Bureau of the Census, 1973:65-66).

Part of the world scene has been as follows (the rates are again per 1,000 population--United Nations, 1972:89-94):

Canada, 1971, marriages 8.8; 1970, divorces 1.4.

France, 1971, marriages 7.9; 1969, divorces .8.

Greece, 1971, marriages 8.0, divorces .3.

Japan, 1971, marriages 10.5, divorces 1.0.

Mexico, 1970, marriages 7.3, divorces .6.

United Kingdom, 1971, marriages 9.4, divorces 1.1.

USSR, 1971, marriages 10.0, divorces 2.6.

USA, 1971, marriages 10.6, divorces 3.7.

Venezuela, 1970, marriages 6.0; 1968, divorces .2.

Besides, as Pierson and D'Antonio (1974:310) have recently stated, "at least three out of every four first marriages never end in divorce in the United States. And among these, a high proportion express themselves as subjectively happy or very happy in their marriage."

More significantly, historical data indicate that much greater crises have not caused the death of the family. In ancient Rome, for instance, "divorce was exceedingly common, since the prevalent belief was that no marriage was possible without affectio maritalis. Consequently, as soon as conjugal affection between two spouses disappeared, it was considered desirable to dissolve their union. Even in small towns, as Cicero's comments on Cluentius and Sassia indicate, divorces were secured quite frequently and for the most insignificant reasons. The dissolution of

aristocratic unions was especially common. Tertullian thus observed that 'The fruit of marriage is divorce,' while Juvenal spoke contemptuously of a woman who had eight spouses in five years. Similarly, St. Jerome mentioned a lady who married 23 men, the last one of whom had already had 20 other wives. Accordingly, Seneca stated that women no longer measured time in terms of Roman consuls, but in terms of their husbands' names! Of Rome's famous men, Ovid had three wives, Pliny the Younger three, Antonius four, Sulla five, and Pompey five. Other prominent Romans contributed to the high divorce rate as follows: Cato divorced Marcia in order to facilitate her marriage to Hortensius, but when her new husband died and Marcia became a wealthy widow, Cato married her once more. Cicero divorced Terentia, his wise and virtuous first wife, although they had lived together for 30 years and had two children, Marcus and Tullia, and although she had helped him considerably during the most critical periods of his life. His new wife was a very young woman, but Cicero divorced her, also....Julius Caecar married four times....Maecenas had so many marriages and divorces that the Roman wags said that he had married the same woman a hundred times....Augustus himself divorced his wife because of an argument that he had with his mother-in-law. Since his new spouse, Scribonia, who had already had two other husbands, seemed ill-tempered, and since he now loved Livia Drusilla, Augustus divorced Scribonia a few hours after she bore their daughter Julia. Unfortunately for Augustus, Livia was not only married to Tiberius Claudius Nero; she was also six months pregnant. Nevertheless, in 38 B.C., at the age of 25, the future emperor forced Nero to divorce his wife. In this way, Augustus finally became Livia Drusilla's husband" (Bardis, 1972:1,11-13).

IV. Sex and the "Death" of the Family

Another argument involves sexual permissiveness. Indeed, according

to Burgess (1974), a "continuous dialogue in the media has been taking place about a 'sexual revolution' that supposedly is replacing traditional values regarding sexual behavior in the 1970's. Social scientists add to the confusion in that they, too, are widely divided pro and con on the issue."

Numerous empirical studies deal with this issue. In 1929, for example, a large sample of college women revealed that 11 percent of them had premarital coitus (Davis, 1929). Thirty years later, the corresponding percentage among Colorado college females was almost 15 (Ehrmann, 1959:34). In 1959, a study including 21 American colleges indicated that 43 percent of the female subjects had premarital sex relations (Luckey and Nass, 1969:375). Two samples of women at the University of Colorado were represented by similar percentages, namely, 44 and 41, respectively (Kaats and Davis, 1970). A report on college women in 1958 and 1968 gave the following percentages: for dating partners, 10 and 23; for those "going steady," 15 and 23; and for those who were engaged, 31 and 39 (Bell and Chaskes, 1970). In 1965, a large sample of British girls aged 15-19 revealed that 12 percent of them were not virgin (Schofield, 1965:38).

On the other hand, in a survey of female college students in Georgia, Robinson et al. (1968) found that premarital coitus had been experienced by 29 percent of the respondents, which, the authors assert, is not different from Kinsey's 1953 findings. Similarly, it has been stated that there has been no major change in this sphere since 1950: "There is a widespread belief that much has changed in terms of premarital sex behavior in the last 20 to 25 years. However, the evidence from all the available major studies is in strong agreement that although attitudes have changed considerably...many areas of sexual behavior, such as premarital coital rates, have not....Of course, milder forms of premarital sexual behavior

have increased....But this is not the major significance of the changes" (Reiss, 1966:125-126). Part of such disagreement may be explained by the fact that most of these studies have been based on samples that are not exactly comparable.

A more careful survey (Burgess, 1974) has supplied part of the answer to this difficult problem. According to Burgess, whose study involved American and Norwegian students, actual behavior, which was distinguished from stated attitudes, proved to be more conservative than the latter. Indeed, 25 percent of the American sample approved of abstinence before marriage, while 20 percent of the Norwegian respondents considered premarital coitus permissible as long as there is a physical attraction.

Then, there are various forces that influence sex behavior, which forces must be explored more extensively and intensively if we are to view changes in this area more objectively and scientifically and less emotionally and ideologically. Heltsley and Broderick (1969), for example, have found that among whites the relationship between sexual permissiveness and religiosity has been high and negative.

Still, in general, it seems that a major sexual revolution generating the death of the family is nonexistent. According to Pierson and D'Antonio (1974:267,278), "in the United States and in some other Western countries at least, a significant percentage of young people, both females and males, remain virgin during most of their adolescence." Moreover, "interviews with older adolescents indicate that group sex and group marriage have little appeal....Casual sex, devoid of other social commitments, seems to be a prize of little value to this new generation of young people." And "membership in the Sexual Freedom League has not grown very much in recent years...it hardly seems a threat to traditional sexual patterns."

And, once more, lack of historical information often tends to make a

person conclude that even the most infinitesimal innovation constitutes a major and unique change that threatens the current social structure. An author has stated that our "sexual revolution" is "somewhat similar to those of Greece and Rome in about 300 B.C. and 300 A.D., respectively. Three basic differences must be mentioned, however. First, those revolutions were more gradual than ours. Second, sex and religion were closely related then....A final difference must now be presented. It seems that, despite what some Cassandras are prophesying, our greater knowledge of the medical and sociopsychological worlds of man will prevent catastrophes similar to those which history has witnessed" (Bardis,1971b).

V. Communes and the "Death" of the Family

Modern communes of various types, as well as related experiments, have also been employed as an argument against family survival (W. and J. Breedlove, 1964; Bartell, 1971; Roberts, 1971; Horwitz, 1972).

But the Oneida Community, founded by John Noyes in 1848, with its system of "complex marriage" and sexual promiscuity, failed completely as early as 1880. The Bolshevik experiment, which considered the family an undesirable and obsolescent social institution, and which made birth control, abortion, and divorce exceedingly easy, had an even shorter life--1917 to about 1935. In fact, the Soviet Union soon adopted traditional measures which strengthened the family. Similarly, the kibbutzim, which at first opposed marriage, later had to reverse their family policy (Taubin, 1974).

In the United States, during the 1930's, various other experiments were advocated. "Term marriage would have permitted a couple to marry for five years with an option for renewing for another ten years. If they elected to stay together they would be permanently married. Trial marriage would have permitted a couple to live together for a period of one year to see whether they were suited to one another. Companionate marriage would

have made it possible for marriages to remain childless and would have accepted divorce by mutual consent. These were radical proposals, but they were not taken seriously by many people and they are almost forgotten today" (Leslie, 1973:147; cf. Bardis, 1974a). Leslie (1973:147-149) has also stated: "Today's communal living experiments may involve 20,000 people...and the people involved are tactically important beyond their numbers; they are predominantly young, well educated, and potential leaders....On the other hand, there are few signs, yet, of significant long-term change...most of the individual groups are quite small and without stable organization. Many members remain with the group for only a few months to a year or two. The absence of a firm ideological base contributes to this transiency....Attempts to eliminate the family are relatively few, small, and short-lived." Other authors are equally skeptical: "Communes seem to be short-lived, even when pressures from the outside community do not hasten their disintegration" (Pierson and D'Antonio, 1974:278). Moreover, whether "the marriage is of group or communal structure, it seems that the chances for survival are increased if sexual interests are not the primary reason for the formation of the unit" (Pierson and D'Antonio, 1974:297).

VI. The Borromean Family

It appears, then, that the anti-family movement has been overrated. According to Whitehurst (1974), recent "discussion in the literature and among family professionals suggests a budding anti-family movement." But there is "no truly anti-family movement," despite the existence of the counterculture families that oppose traditional marriage. In fact, even the radical literature in no way was "found to be suggesting radical reform or abolition of the family unit. Most criticism...was deemed mild and cautious in its claims for needs for reformation of the family." Whitehurst

wisely adds that we need "a positive and constructive approach...as a means of giving all possible aid to counterculture families and in turn learning from them all we can to make this new knowledge available to others." After reviewing the same literature, Pierson and D'Antonio (1974:310) conclude that "marriage continues to be a viable social institution, a satisfying form of social interaction and a human group with a future" (cf. N. and G. O'Neill, 1972; Otto, 1970). Moreover, in an impressive study dealing with values, a large sample of American males and females gave 18 terminal and 18 instrumental values. It is significant that the former category included "family security," and the latter "independence" (Rokeach, 1973). Even in the Israeli kibbutzim, there is now a tendency to emphasize the nuclear family and familism: the "rebellious teen-agers who set out to dissolve the nuclear family half a century ago are now 'the ancients' doting on their grandchildren and great grandchildren. The kibbutzim are experiencing the evolution of strong familism...and combined family and community responsibility for members....The kibbutz federations estimate that about 15-20 percent of kibbutz-born youth leave kibbutz life" (Taubin, 1974).

Still, the general feeling seems to be that extreme individualism is rampant and regnant, and that familism is virtually nonexistent. Moreover, the author's own preliminary investigation of this subject revealed that immediate, superficial, and spontaneous reactions by a variety of persons indicated a fairly prevalent anti-family attitude of a <u>general</u> nature. Upon closer examination, however, it was realized that <u>specific</u> attitudes toward the family were characterized by a healthy combination of familism and individualism. It appears, then, that the fads and ephemerals that have misled even some social scientists have generated a superficial inconsistency among the masses, namely, desultory, perfunctory, and

vociferous expressions of general anti-family attitudes, which are contradicted by more profound, intense, and specific pro-family sentiments. It is such findings that have led to the formulation of the theory of the Borromean Family.

The main elements of this theory are as follows:

1. The human family, as its history suggests, is a viable, adaptable, tensile, and resilient social institution that can survive even major crises.

2. Human needs, which fluctuate according to the kinetic-potential theory, influence attitudes toward the family, and the family itself, accordingly.

3. In view of their physiological and sociopsychological needs, family members value their independence, often superficially exaggerating its actual extent, and thus achieving a certain amount of gratification through self-deception. This is similar to the seeming independence and apparent autonomy of the Borromean rings[1], which are employed here merely as a striking analogy without implying any structural coincidence or functional identity between this interesting mathematical phenomenon and the family institution.

4. Still, as in the case of the Borromean rings, family members combine such independence with fairly strong ties and rather permanent bonds that create a lasting group with its own identity--the human family.

5. This theory explains the controversy between "anti-familists" and "pro-familists," since, in reality, both independence and familism are, to a certain extent each, present in modern societies. Thus, we now have a social institution that may be called the Borromean Family, whose individualistic elements are overestimated by some authors, and whose familistic features are exaggerated by others. Both sides seem to

emphasize value judgments and ideological considerations at the expense of empirical data pertaining to this issue.

Since, as Rokeach (1973:Part V) has demonstrated, it is both possible and fruitful to quantify individual and group values, the author has attempted to operationalize the concept of the Borromean Family by means of a double instrument that can supply us with such empirical data.

VII. Borromean Family Index: For Single Persons

The first of these instruments, the Borromean Family Index: For Single Persons (see Appendix A), was constructed on the basis of the reactions of part of a large, heterogeneous sample. The sample, which came from various parts of the United States, but primarily from the Midwest, consisted of whites and nonwhites; males and females; single and married persons; children and parents; teen-agers and adults; Catholics, Jews, Protestants, and members of other faiths; persons with a high school education or more; and members of the lower, middle, and upper social classes.

The subjects were asked to list the five srongest forces that attracted them to their respective nuclear families (the family of orientation for single persons, and the family of procreation for married respondents), as well as the five strongest forces that pulled them away from these same families. In other words, these were internal and external attractions, or pro-family and anti-family values, sentiments, or attitudes.

When these responses were tabulated, the nine most frequently mentioned internal attractions pertaining to single persons, and the nine most frequently mentioned external attractions also pertaining to single persons, were selected for one of the two final indices, that is, the Borromean Family Index: For Single Persons. This index thus consists of

two parts, one pro-family and one anti-family.

Since each item is represented by a value on a 5-point scale (0-4), the score for each of the two parts of the index equals the sum total of the nine numerical responses. In this way, the theoretical range of scores is 0-36. Ideal-typically, then, for the internal attractions section, 0 means most anti-family, and 36 most pro-family, whereas, for the external attractions part, 0 means most pro-family, and 36 most anti-family.

A. Validity. The validity (Blalock, 1972:13-14) of the index was tested through the reactions of various heterogeneous samples to the Bardis Familism Scale (Bardis, 1971a). Since this scale consists of two parts, only the subjects' responses to the nuclear family section were correlated with the internal and external parts of the Borromean Family Index. The findings were as follows:

1. A sample of 30: internal Borromean versus neclear familism: Pearson $r = .88$ (Bailey, 1971:551,600-602). With 28 degrees of freedom, this value was significant beyond the .001 level (Arkin and Colton, 1962:24,155).

2. A sample of 35: internal Borromean versus nuclear familism: $r = .81$, $df = 33$, $P < .001$.

3. A sample of 28: external Borromean versus nuclear familism: $r = -.93$, $df = 26$, $P < .001$.

4. A sample of 40: external Borromean versus nuclear familism: $r = -.85$, $df = 38$, $P < .001$.

B. Reliability. Other samples provided data for the reliability tests (Garrett, 1966:337-354) of the index:

1. Internal Borromean:

a. Split-half (Moser and Kalton, 1972:354-355): a sample of 30:

r = .85, corrected r by means of the Spearman-Brown prophecy formula (Roscoe, 1969:103) = .92, df = 28, P < .001.

b. Odd-even (Roscoe, 1969:105): a sample of 40: corrected r = .88, df = 38, P < .001.

2. External Borromean:

a. Split-half: a sample of 30: corrected r = .80, df = 28, P < .001.

b. Odd-even: a sample of 30: corrected r = .79, df = 28, P < .001.

3. Entire Borromean Index: test-retest (Young and Schmid, 1966: 376): a sample of 40: r = .90, df = 38, P < .001.

VIII. Borromean Family Index: For Married Persons

The second index (see Appendix B) was constructed in exactly the same way, except for two differences: first, only married subjects were included; and second, this index deals with the family of procreation. Therefore, the 5-point scale, scoring, the theoretical range of scores, and their meaning are the same as in the case of the first index.

The validity and reliability of the second instrument, which were tested similarly, were as follows:

A. Validity.

1. A sample of 30: internal Borromean versus nuclear familism: r = .77, df = 28, P < .001.

2. A sample of 30: internal Borromean versus nuclear familism: r = .86, df = 28, P < .001.

3. A sample of 30: external Borromean versus nuclear familism: r = -.90, df = 28, P < .001.

4. A sample of 30: external Borromean versus nuclear familism: r = -.82, df = 28, P < .001.

B. Reliability.

1. Internal Borromean:

a. Split-half: a sample of 35: corrected r = .87, df = 33, $P < .001$.

b. Odd-even: a sample of 35: corrected r = .80, df = 33, $P < .001$.

2. External Borromean:

a. Split-half: a sample of 35: corrected r = .91, df = 33, $P < .001$.

b. Odd-even: a sample of 35: corrected r = .84, df = 33, $P < .001$.

3. Entire Borromean Index: test-retest: a sample of 30: r = .83, df = 28, $P < .001$.

IX. Borromean Typology

The data collected by means of both of these indices have facilitated the development of a typology of Borromean families.

First of all, since the theoretical range of scores on each Borromean half is 0-36, it was easy to divide each internal and external section into three equal parts, namely:

Internal	External
High = 25-36	High = 25-36
Middle = 13-24	Middle = 13-24
Low = 0 -12	Low = 0-12

Then, the terms cohesive and adhesive[2] were employed to describe four of the above types. The former refers to pro-family attitudes or values, plus a considerable degree of ideological homogeneity within the family concerning this institution (personal interviews have revealed much agreement between Borromean scores and corresponding family types). The latter term, on the other hand, represents anti-family values or attitudes, plus substantial ideological heterogeneity within the family. This gives us the following:

Cohesive	Adhesive
Internal High	Internal Low
External Low	External High

Finally, when the three internal and three external levels are combined, we have nine possible types (3x3). Two of these, however, should be omitted, since they do not, or should not, occur in the empirical world. These are Internal High-External High and Internal Low-External Low, both of which are inconsistent and self-contradictory. Indeed, the countless data thus far collected have never fallen within these categories. Below are four fairly typical samples of single and married subjects, together with their internal and external Borromean mean scores:

1. Single: internal 22.90, external 19.43.
2. Single: internal 21.76, external 15.23.
3. Married: internal 30.71, external 6.86.
4. Married: internal 28.97, external 9.15.

The remaining categories are as follows:

1. Internal Semi-Cohesive Borromean Family: Internal High-External Middle.
2. Cohesive Borromean Family: Internal High-External Low.
3. External Semi-Adhesive Borromean Family: Internal Middle-External High.
4. Borromean Family: Internal Middle-External Middle.
5. External Semi-Cohesive Borromean Family: Internal Middle-External Low.
6. Adhesive Borromean Family: Internal Low-External High.
7. Internal Semi-Adhesive Borromean Family: Internal Low-External Middle.

X. Conclusion

In brief, the debate concerning the obsolescence or death of the family institution has been dominated by value judgments and ideological arguments at the expense of empirical evidence. The author has, therefore, introduced the concept of the Borromean Family, and constructed two Borromean Family Indices, which have been found to be both valid and reliable. The empirical data thus far collected by means of these new instruments have led to the following preliminary conclusions and suggestions for further research:

1. People do not really believe that the family is obsolescent. On the contrary, their values and attitudes indicate that this institution is quite viable and resilient.

2. In our modern world, it seems that the Borromean Family is becoming prevalent, that is, the form now emphasized by most people includes a healthy combination of independence and familism.

3. Single persons appear to stress a greater balance between familism and individualism.

4. Married people, on the other hand, experience much stronger attractions to their respective families.

5. The Borromean Indices may easily be employed in teaching, thus encouraging discussion dealing with the changing family.

6. The instruments may also be used profitably by counselors in various relevant fields.

7. The Borromean theory may promote our understanding of both traditional and counterculture families, and thus diminish the emotional component of the current debate dealing with the obsolescence of the family institution. Needless to add, both sides may find a less emotional approach mutually helpful.

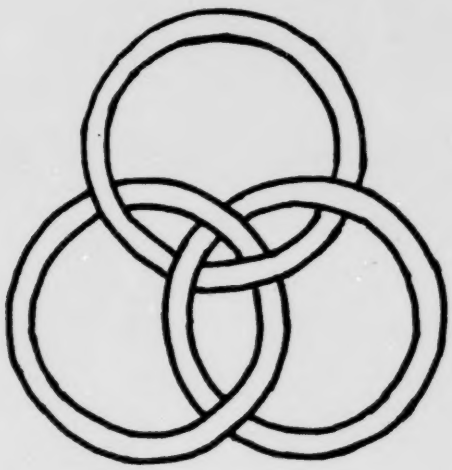
8. Additional knowledge thus secured will facilitate the adjustment of the human family to a perpetually changing world.

9. Such knowledge will be more valuable if we conduct systematic research and compare Borromean scores with variables such as sex, age, occupation, education, religiosity, family size, and so forth.

10. Finally, longitudinal studies may give us additional insight into social change.

NOTES

1. The Borromean rings are a "configuration of interlocked rings....The device appears in the coat of arms of the Borromeo, a famous Italian family in the Renaissance times; for this reason the rings are sometimes known as the Borromean rings. A peculiarity of the arrangement is that no two of the rings are linked, yet the group cannot be separated. If any single ring is broken and removed, it can be seen that the remaining two will not be connected" (Marks, 1964:28).



2. Cohesion and adhesion actually represent different degrees of pro-family attraction. Here we also have the elements of homogeneity and heterogeneity. This partly justifies the analogy referring to physics,

where cohesion is the molecular attraction of like substances (e.g., glass plus glass), and adhesion the molecular attraction of unlike substances (e.g., glass plus water) (Brunauer and Copeland, 1967:5-95).

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APPENDIX A

BORROMEAN FAMILY INDEX: FOR SINGLE PERSONS

Panos D. Bardis
Toledo University, Toledo, Ohio, USA

This instrument deals with your attitudes and feelings about <u>your own family</u> (<u>father, mother, brothers, sisters</u>). Please read <u>all</u> statements very <u>carefully</u> and respond to <u>all</u> of them on the basis of <u>your own true feelings</u> <u>without</u> consulting any other persons. Do this by reading each statement and then writing, in the space provided at its left, <u>only one</u> of the following numbers: 0, 1, 2, 3, 4. The meaning of each of these figures is:

0: Absent.
1: Very weak.
2: Weak.
3: Strong.
4: Very strong.

(For research purposes, you must consider all statements as they are, without changing any of them in any way.)

Forces That Attract You to Your Family

(Remember: 0 means a force does not attract you to your family at all; 1 means the attraction is very weak; 2 means weak; 3, strong; and 4, very strong.)

____1. Family love.
____2. The fact that we are related.
____3. Financial help I receive.
____4. Freedom to express myself.
____5. My family understands me.
____6. Family advice about problems.
____7. Physical comforts (cooking, laundry, and so forth).
____8. A feeling of responsibility for my family.
____9. Companionship.

Forces That Pull You Away from Your Family

(Remember: 0 means a force does not pull you away from your family at all; 1 means the pull is very weak; 2 means weak; 3, strong; and 4, very strong.)

____1. Family problems.
____2. Friends outside my family.
____3. My job.
____4. School responsibilities.
____5. A desire for financial independence.
____6. I want freedom from family control.
____7. A desire for privacy.
____8. Difference between my ideas and those of my family.
____9. Looking for a mate.

You may add a comment concerning your feelings about your family:

(Scoring: the sum of the first 9 numerical responses represent the internal attraction score, while that of the remaining 9 items is the external attraction score. Theoretical range for internal: 0, least pro-family, to 36, most pro-family; external: 0, most pro-family, to 36, least pro-family.)

APPENDIX B

BORROMEAN FAMILY INDEX: FOR MARRIED PERSONS

Panos D. Bardis
Toledo University, Toledo, Ohio, USA

This instrument deals with your attitudes and feelings about <u>your own family</u> (<u>spouse and children, if any</u>). Please read <u>all</u> statements very <u>carefully</u> and respond to <u>all</u> of them on the basis of <u>your own true</u> feelings <u>without</u> consulting any other persons. Do this by reading each statement and then writing, in the space provided at its left, <u>only one</u> of the following numbers: 0, 1, 2, 3, 4. The meaning of each of these figures is:

0: Absent.
1: Very weak.
2: Weak.
3: Strong.
4: Very strong.

(For research purposes, you must consider all statements as they are, without changing any of them in any way.)

Forces That Attract You to Your Family

(Remember: 0 means a force does not attract you to your family at all; 1 means the attraction is very weak; 2 means weak; 3, strong; and 4, very strong.)

____1. Family love.
____2. Physical attraction to my spouse.
____3. Common interests.
____4. Communication
____5. Companionship.
____6. Physical comforts of home.
____7. Financial sharing.
____8. A feeling of responsibility for my family.
____9. My attitude is that having children and caring for them usually makes a family happier (0 means such an attitude is absent,..., 4 means very strong).

Forces That Pull You Away from Your Family

(Remember: 0 means a force does not pull you away from your family at all; 1 means the pull is very weak; 2 means weak; 3, strong; and 4, very strong.)

____1. Too many social activities.
____2. Sexual maladjustment with my spouse.
____3. Personality clashes with my spouse.
____4. My career or job.
____5. Financial problems.
____6. House chores.
____7. Physical attraction to an outsider.
____8. I want freedom from family responsibilities.
____9. My attitude is that having children and caring for them is undesirable (0 means such an attitude is absent,..., 4 means very strong).

You may add a comment concerning your feelings about your family:

(Scoring: the sum of the first 9 numerical responses represents the internal attraction score, while that of the remaining 9 items is the external attraction score. Theoretical range for internal: 0, least pro-family, to 36, most pro-family; external: 0, most pro-family, to 36, least pro-family.)